

VOL. 36.

OCTOBER 1, 1901.

NO. 19.

HOLINESS TO THE LORD

JUVENILE

INSTRUCTOR

DESIGNED FOR THE ADVANCEMENT OF THE YOUNG

† † † † † †

SALT LAKE CITY, UTAH

PUBLISHED *BY* SEMI-MONTHLY

THE
DESERET SUNDAY SCHOOL UNION

CONTENTS.

LIVES OF OUR LEADERS.	
Bishop Robert T. Burton	577
AN INSPIRED PROMISE FULFILLED.....	
..... <i>M. W. Merrill</i> 579	
A SACRAMENT MEETING IN THE DETROIT	
PENITENTIARY..... <i>Seymour B. Young</i> 580	
PRESIDENT WILLIAM MCKINLEY.....	
..... <i>J. M. Tanner</i> 582	
NOTES ON OUR ANNUAL STAKE SUNDAY	
SCHOOL CONFERENCES..... 585	
TOPICS OF THE TIMES.	
The Constitution an Inspired Document	
—Jew and Greek—Alcohol in Disease... 588	
SOWING WILD OATS..... <i>D. F. Collett</i> 591	
A CONTRAST TO 1901	593
EDITORIAL THOUGHTS:	
Anarchy—An Explanation—Our Growth	
—Sunday School Notes..... 594	
A PICTURESQUE TRIP FROM HONOLULU TO	
THE LAIE PLANTATION (Illustrated).....	
..... <i>W. W. Cluff</i> 596	
ANSWERS TO QUESTIONS	601
ALFRED THE GREAT (Illustrated)..... 603	
FOR OUR LITTLE FOLKS:	
The Ten Workers <i>Kindergarten Review</i> 607	
To the Letter-Box..... 607	

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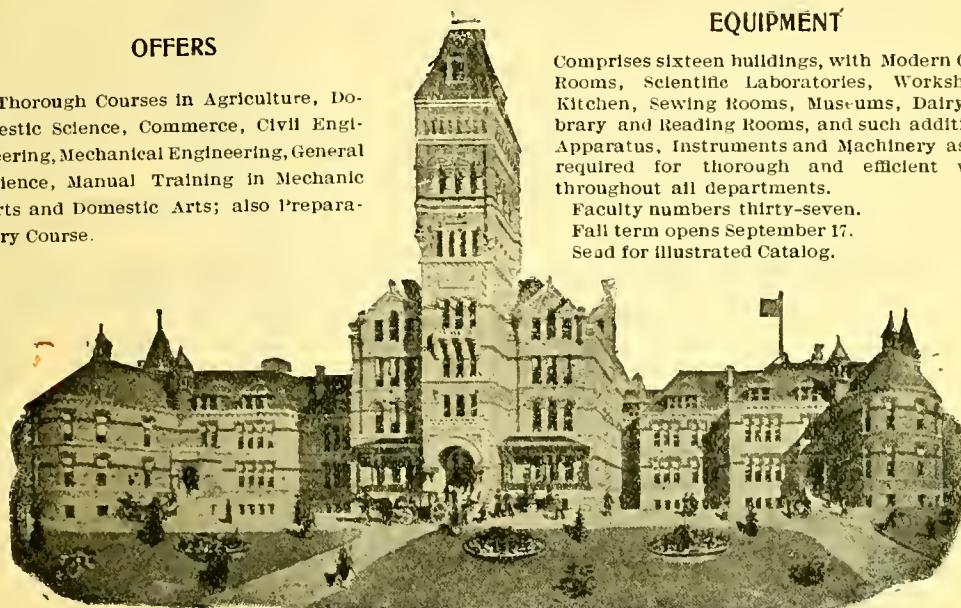
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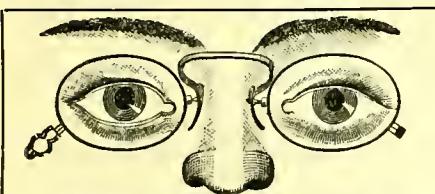
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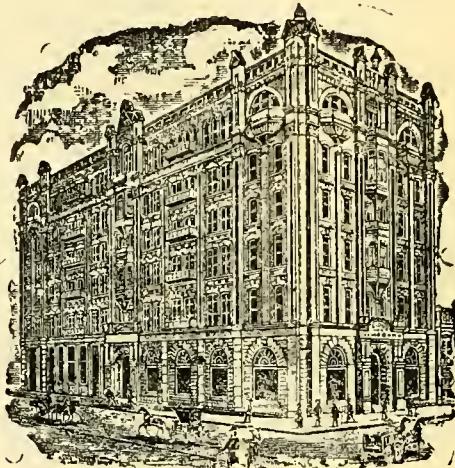
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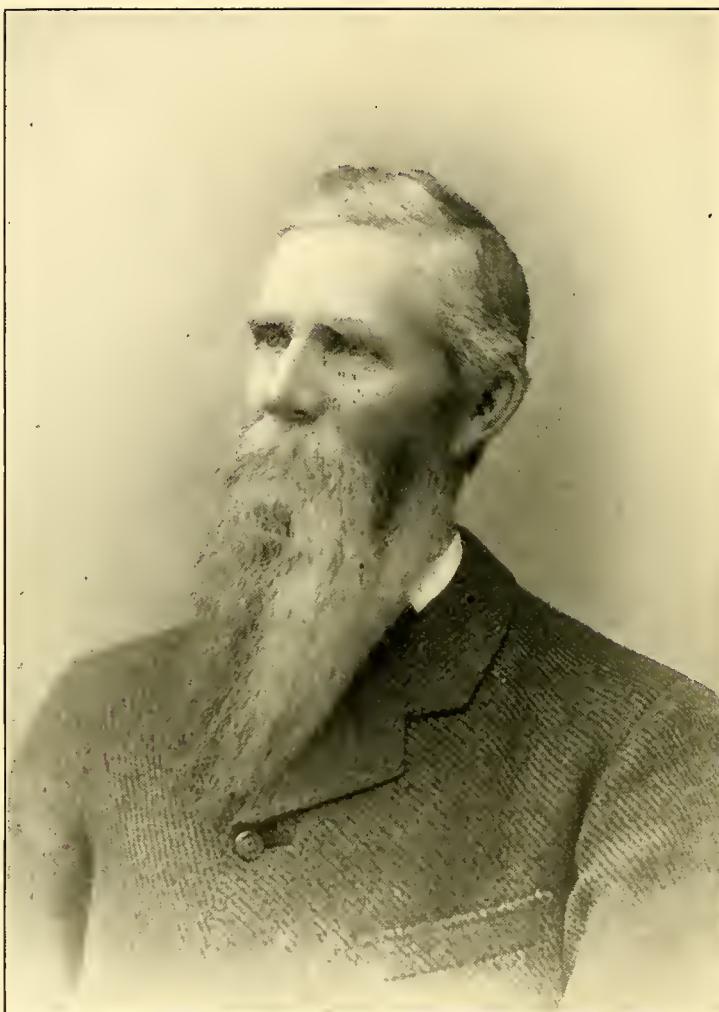


While our buyers were in the east recently some very exceptional price-saving opportunities offered themselves which you may be sure we were not slow to take. Here are two items out of many others we will have to show you all during conference week.

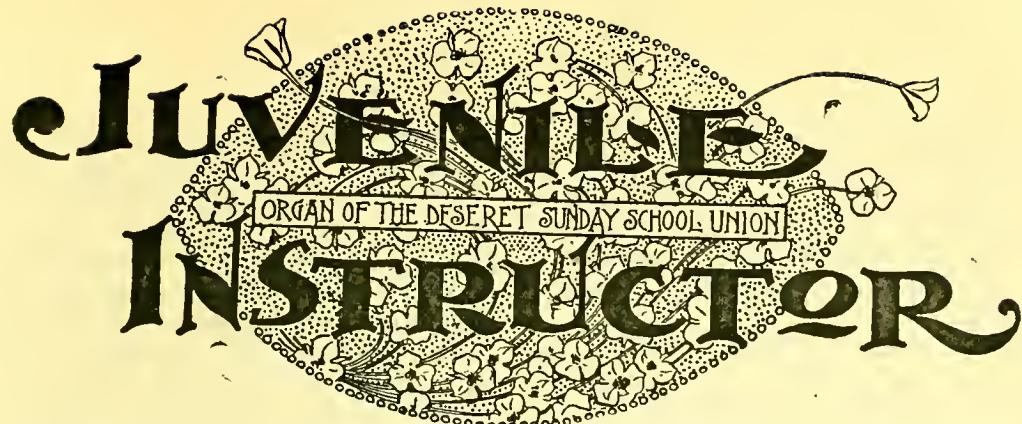
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JUVENILE INSTRUCTOR

ORGAN OF THE DESERET SUNDAY SCHOOL UNION

VOL. XXXVI.

SALT LAKE CITY, OCTOBER 1, 1901.

No. 19.

LIVES OF OUR LEADERS.—THE PRESIDING BISHOPRIC.

BISHOP ROBERT T. BURTON.

ROBERT TAYLOR BURTON, first counselor to William B. Preston, Presiding Bishop of the Church of Jesus Christ of Latter-day Saints, who has figured so prominently in the civil, ecclesiastical and military affairs of Utah, was born October 25th, 1821, at Ambersberg, Canada West. He was the son of Samuel and Hannah Shipley Burton. His parents emigrated to America in 1817, sailing from the town of Hull, Yorkshire, England, and locating in Poultneyville, Wayne County, New York, where they resided for two or three years. From New York they moved to Canada and remained until 1828 when they returned to the United States and settled in Lucas County, Ohio. From here they moved to Adrian, Michigan, and later returned to their home in Canada. Here in the autumn of 1837 the Burton family were visited by two Mormon missionaries who had been refused entertainment by members of the religious denominations. Robert T. Burton, then about sixteen years of age—in the interest of fairness, love of justice and hospitality—persuaded his father to entertain the strangers and provide a place in which they could expound their views. This little incident led to the family embracing the Gospel. Shortly after this event Robert T. Burton

visited relatives in Ohio, and attended school during the winter of 1837 and 1838. In September, at the request of his parents, he returned to their home in Canada and was baptized into the Church October 23rd, 1838, by Elder Henry Cook. A few days later the family left Canada to join the Saints in their gathering place in Far West, Missouri. In November of this year the Saints, being expelled from that state, established their headquarters at Nauvoo, Illinois, and to this place the Burton family subsequently moved; there they remained until the spring of 1846.

In June, 1843, Elder Burton left Nauvoo in company with Elder N. V. Jones, to labor as a missionary in the states of Illinois, Michigan and Ohio. After a year of successful work he returned to Nauvoo a few days before the martyrdom of the Prophet Joseph Smith and his brother Hyrum, and enlisted in Captain Gleason's cavalry company of the Nauvoo Legion. He was on guard in the city at the time of the assassination of the Prophet. For some time after he struggled constantly to protect the lives and property of the Saints from mob violence and robbery. About this time he became a member of the Nauvoo brass band and Nauvoo choir.

In January, 1845, Elder Burton was called

on a special mission with Elder Samuel W. Richards to some of the central counties of the state of Illinois for the purpose of allaying the prejudice that had arisen in the minds of the people in consequence of the falsehoods circulated by apostates in the vicinity of Nauvoo.

In December of the same year Elder Burton was married to Maria S. Haven, the ceremony being performed by President Brigham Young. In the following spring (1846) the Saints were driven from Illinois, and he left with the first company who crossed the Mississippi, and encamped on the west bank. The snow was about eighteen inches deep and the weather intensely cold--so cold, in fact, that the people crossed and recrossed on the ice for provisions preparatory to their journey towards the Rocky Mountains. The company arrived at Council Bluffs in June and the main camp settled there, but Elder Burton, with his aged parents, moved down the Missouri River some forty or fifty miles where they made a temporary home. Under the trying circumstances then existing many of the Saints succumbed to hardships and exposure, and were buried by the wayside. Among this number was Elder Burton's mother, who fell a prey to disease and was buried in a lonely grave near their temporary home on the Missouri River.

In May, 1848, the Burton family were organized in the company of President Brigham Young, and after a toilsome journey across the plains, they arrived in Salt Lake Valley September 23rd of the same year. They spent the winter in the Old Fort, subsequently moving to the corner of Second West and First South streets, Salt Lake City, where they still reside.

In the fall of 1849 the organization of a territorial militia was commenced, and early in the following year this company was called into active service by the governor to defend the settlers of Utah County against the hostile Indians. This was Elder Burton's first active service, and the cavalry to which he

belonged played a very important part in an engagement with the Lamanites, which lasted three days. In September, 1850, this same company was ordered north against the Shoshone Indians, and again in November went to Utah County against a remnant of the tribe whom they had fought the previous spring. While on this campaign he was elected lieutenant. In the following June he accompanied another expedition against the Indians on the western desert, and although the men suffered much from thirst, they were successful in the battle fought in the desert west of Skull Valley.

In the spring of 1852 he took a small company east to Green River to protect the settlers from Indians and renegade white men. The following year he was elected captain of company A. Then followed his commission as major, colonel and major general.

In October, 1856, he took a company of brethren east to rescue a hand-cart company who were in great distress some five or six hundred miles east of Salt Lake. The immigrants were stranded on the Platte River. The weather was extremely cold, the snow deep, in consequence of which they ran short of provisions and suffered untold hardships (being reduced to one-fourth rations, until relief came from Salt Lake.) "This," says Bishop Burton, "was the hardest trip of my life, so many of the Latter-day Saints dying on the journey from hunger and cold." In August of 1858, Colonel Burton was again ordered to take a company to assist the immigrants and take observation of the movements of the approaching United States army, which was said to be coming for the purpose of exterminating the Mormons. He spent the remainder of the year in this campaign. In 1862 he was sent by Governor Fuller to protect the U. S. mail between Fort Bridger and the Platte River where stations had been burned, mail sacks cut open and stock driven off by Indians and lawless whites. This duty he performed to the en-

tire stisfaction of the Governor and other authorities.

In all the military history of Utah, General Burton was one of the principal men in perfecting the organization and operations of the militia in the Territory of Utah. Since the disbanding of the Nauvoo Legion, he has been more prominent in our history as counselor to the Presiding Bishop of the Church.

In 1852 General Burton was elected constable of Salt Lake City, was appointed U. S. deputy marshal in 1853, sheriff, collector and assessor of Salt Lake County in 1854, and deputy territorial marshal in 1861. Was appointed by President Abraham Lincoln collector of internal revenue in 1862, occupying said office until 1869. Besides these duties he was elected a member of the Salt Lake City council in 1856, in which capacity he served until 1873. He was a member of the board of regents of the University of Deseret from 1878 to 1884, and a member of the legislative council of Utah from 1875 to 1878. General Burton was one of a committee of three members appointed by the Legislature of 1876 (with Hons. A. O. Smoot

and S. S. Smith) to arrange, compile and publish all the laws of the Territory of Utah then in force. He was also among the first to engage in home manufacture, being associated with Bishops A. O. Smoot and John Sharp in the erection of the Wasatch Woolen Mills near the southeast corner of Salt Lake City.

Bishop Burton has also performed several missions in behalf of the Church of Jesus Christ of Latter-day Saints. In addition to those previously mentioned, he has performed missions in the Eastern States and England. During the latter mission, he visited most of the important cities of Europe, and upon his return to England was chosen president of the London Conference.

In 1859 Elder Burton was appointed counselor to Bishop Cunningham of the Fifteenth Ward, Salt Lake City, and in 1867 was appointed Bishop of that ward, which position he held until 1877, when he was released to fill the position of counselor to Presiding Bishop Edward Hunter. After the death of Bishop Hunter he was appointed first counselor to Presiding Bishop William B. Preston, which office he still fills.



AN INSPIRED PROMISE FULFILLED.

IFIRST landed in Salt Lake City in the fall of 1853. I was then a lad of about twenty years. I came alone without father or mother or relatives, and when I reached the city there was not a face there that I ever saw before.

I had a feeling that I would like to see President Brigham Young. So, shortly after my arrival I went to his office and enquired for him. He received me very kindly and asked what I wanted. I told him who I was

and that I had come because I wanted to see a prophet of God. He told me to sit down, and that, in a little while, he would talk to me. He then went out of the office for a short time. When he returned he drew a chair near to where I was sitting and began to make many enquiries regarding myself and why I had come to Zion. I gave him an account of how I came into the Church and told him many other things relating to my life. When the conversation had lasted for

some little time he arose, placed his right hand on my head and blessed me. Amongst other things, he promised me that if I would keep the commandments of the Lord and pay my honest tithing neither I nor my children nor my children's children should ever want for bread.

This was a very great promise in those times, for breadstuffs were then very scarce, scarcer than most of the young folks of to-day can understand. In a year or two after my arrival the crickets came and ate up much of the crops of the people. Then fol-

lowed the years of famine when so many of the Saints had not enough to eat. But in fulfillment of the words of President Young I always had bread in my house, enough for myself and my family and some to divide with my neighbors who were not blessed as I was. And from that time until the present neither I nor any of my posterity have wanted bread. And thus the promise of the Lord's servant to this stranger lad has been completely fulfilled.

M. W. Merrill.



A SACRAMENT MEETING IN THE DETROIT PENITENTIARY.

IN August, 1886, I left Salt Lake City without bidding adieu to many of my friends, my objective point being nowhere in particular, but anywhere in general, to prevent arrest and possible imprisonment. I arrived at Detroit about the thirteenth of the month, and visited the House of Correction in that city. Here I found twelve brethren who were being detained as prisoners for conscience sake.

I sought an interview with the chief marshal of the place, whose name I do not remember, but who appeared to be a good-natured, obliging gentleman. I requested the favor of seeing our brethren who were from Utah, Arizona, and Idaho, all three of these commonwealths having representatives detained in this prison because they would maintain their religious faith. My request was granted, and I was permitted to visit with the brethren. Learning that the regulations of the prison permitted ministers of the different denominations to hold religious services in the prison chapel with the prisoners on the Sabbath day, I asked for this

privilege, but was denied by the deputy marshal in charge. He gave as a reason for his refusal that the House of Correction was an institution belonging to the city of Detroit, and that its managers were bitterly opposed to the Mormon people, and that they would not consent to my holding religious services with our imprisoned brethren.

While waiting in the reception room, after visiting the prisoners, the superintendent came in and I was introduced to him, and he in turn introduced me to Dr. Stanton, the physician to the prison. Soon the daughter of the superintendent also came into the apartment and her father requested the doctor to examine her ears, as she had recently contracted some obstruction to her hearing. The doctor complied with the request, though going about the matter, as I thought, in a very unprofessional manner. I quietly offered my services to help him in the examination, at the same time proffering the necessary glasses and speculum for making an examination of the internal ear. My action, however, did not escape the attention of the

father of the girl, who immediately requested me to take charge of the examination and conduct it as I thought proper. To this I consented, provided Dr. Stanton was willing. He readily assented, and together we made the necessary diagnosis of the case. In proceeding with it I enlisted his entire attention and sympathy by insisting on his aid and thorough co-operation in such a way that he should share equally with me the benefits and the honor. We found a catarrhal condition existing in the external opening of the ear and also in the tube leading from the middle ear to the throat. I wrote the necessary prescriptions and invited the prison doctor to sign them so that they would appear as coming from him when presented at the druggist's for compounding.

After completing this duty the superintendent invited me to ride through the town with him to the place where I was lodging; which invitation I gladly accepted. As we rode leisurely along through the beautiful shady avenues of this old city he became quite communicative, gave me some of the history of the prison and explained the regulations that governed the lives of the prisoners. I informed him that our brethren were in no sense criminals, but they were there because they would not deny a sacred principle connected with their religious faith.

In reply to this he said, «As soon as it is in my power I will relieve your friends of the severe prison labor, and install them as gardeners, barn-men, etc., and allow them as much freedom as I can possibly do as outside trustees.» I assured him that whatever liberty he allowed those men no advantage would be taken of his kindness; that they would be in their cells at the appointed time, even if no guard were with them as watchmen.

Believing it a propitious moment I made the same request of the superintendent that I had before made of the deputy marshal, namely, that I might have the privilege of holding religious service with my brethren

in the prison chapel before my departure. To my extreme delight this official readily assented and stated that if I would be at the prison at 3 o'clock on the following Sunday that the chapel would be at our service.

It would be needless to say that I punctually kept the engagement, and at the appointed time my brethren were permitted to assemble with me in the house of worship. We sang an opening hymn. I offered a prayer of thanksgiving to our Heavenly Father for thus being permitted to meet with the brethren, this being probably the first Latter-day Saint meeting ever held in the chapel of the Detroit House of Correction. We then sang another hymn.

Before the meeting began I had procured from the deputy in charge a plate of bread, a pitcher of water and a glass, and with these humble preparations we partook of the Sacrament. I called upon Brother Christian I. Kempe, of Arizona, to bless the bread. I passed that sacred emblem to the brethren, who seemed deeply impressed with the solemnity of the occasion, and some were moved to tears. Brother Ammon M. Tenney blessed the water, and this I also carried to each of the brethren, thus completing the administration of the ordinance. Then in turn I called upon each of the brethren to speak for a short time. This they all did and they all bore a faithful testimony to the divinity of the work of the Lord, and the truth of the principles for which they were imprisoned; and within those prison walls were echoed for the first time ringing testimonies of the divine mission of the Prophet Joseph and the truth of the everlasting Gospel which he, under the inspiration of the Lord Almighty, was instrumental in restoring to the earth in this dispensation. After all had spoken I bore testimony also to the truth of these sacred principles, and exhorted them to patience, to endure without murmuring the imprisonment that the Lord had permitted their enemies to inflict upon them, and never to forget that

they owed their allegiance to God, and when the time should come, as come it surely would, that their prison doors would be thrown open and they would be permitted to return to their homes again, they would always maintain the same faith and bear the same fervent testimony to the principles of eternal truth. We then sang another hymn

and Brother Peter J. Christopherson dismissed the meeting. The cheering effect of this meeting upon our brethren cannot be overestimated.

On the following day I bade adieu to my brethren in the city of Detroit and continued my journey eastward.

Seymour B. Young.



PRESIDENT WILLIAM McKINLEY.

A BIOGRAPHICAL SKETCH.

PREST. McKINLEY was born January 29th, 1843, in Niles, Ohio. He is a representative of that stern mixture which came from the Pilgrim fathers of New England, and his Scotch-Irish ancestors of Pennsylvania. His father in early days followed the trade of iron master, and was a man of considerable ability, and reflected largely the quality that belonged to men who were pioneering the great West, for such was Ohio in those early days. Much has been said about the McKinley ancestry on his paternal side, but those who have seen the picture of the mother immediately conclude that after all it was she who gave likeness to her illustrious son, and from what comes to us of the home-life of the boy, there can be no doubt but that it was the mother who was instrumental chiefly in giving the impress of her own character and the educational opportunities of those times to her son. The father, as an iron master, may perhaps have been satisfied to remain in Niles, Ohio, where he seemed to have gained a fairly good livelihood in his business, but there were no opportunities of an educational character for the children, and the McKinleys were a large family, and the mother felt that her boys must have the advantage of a

better education than they could get in a place where they might have been satisfied with their earnings. It was she, therefore, it is said, who brought about the removal of the family from Niles to a small town called Poland. Her son William was then nine years old. In Poland there had been established the Union Seminary, a school that had been introduced and established in that part of the country by people from New England, and it represented the best, in an educational way, of those days. After graduating from this seminary he was so well up in his studies that he was able to enter the junior class in the Allegheny College of Meadowville, Pennsylvania. He was not permitted here to complete the school year owing to ill health, nor was he able to return the following year in consequence of lack of money. While they were living at Poland, the mother, to help out the narrow income of the family, and perhaps make good in some measure the losses sustained by moving from Niles to Poland for the educational advantages of her children, kept boarders, and her son William taught a school near the town, in a frame building of unpretentious dimensions. The house is still standing, a wooden box. It will no doubt become one of those historic

land marks made famous by the lives of our illustrious men.

At the age of eighteen, while the family still lived at Poland, the civil war broke out, and in 1861 the young McKinley enlisted as a common soldier. It was not long, however, before he was made a sergeant, and in the course of the war promoted to the rank of a captain, and brevetted a major. During the entire civil war he seemed to have been actuated by a sense of patriotism and duty, and rose from one favor to another, until he established an important place for himself, in the love and esteem of his superior officers and his fellow soldiers.

On his sterling worth President Hayes paid him this deserving compliment: «Young as he was, we soon found that in business, in executive ability, young McKinley was a man of rare capacity, of unusual and unsurpassed capacity, especially for a boy of his age. When battles were to be fought or service was to be performed in warlike things, he always took his place. The night was never too dark; the weather was never too cold; there was no sleet or storm or hail or snow or rain that was in the way of his prompt and efficient performance of every duty.»

He was under Hayes' staff for something like two years. Afterwards he was transferred to the staff of General Crook, and later to that of General Carroll. When the war ended he returned to his home in Poland and took off his soldier's uniform and entered upon the duties of a citizen. It was in 1865 when he entered upon the study of law, at the age of 22. He had learned during his soldier's life that important lesson of subordination of self to duty, and this lesson, so valuable to young men in life, had no doubt much to do with his unswerving devotion to every cause and to every conviction which his conscience and judgment approved.

In 1867, after reading law for some two years at Poland, he succeeded in getting money enough to attend a course of law lectures at the Albany Law school.

President McKinley had been assisted during these struggles in his early career by his sister Anna, who was a school teacher, and saved from her annual allowance means sufficient to help her brother. What a typical life this, in the struggles and ambitions of American youth! The mother urging the removal of the family where a sufficient income was enjoyed to sustain them, that her children might receive better opportunities of an education. Later she is taking boarders to make good the losses that may have been sustained by her ambitious efforts. Then there is the sister of the home, proud of her brother, wants him educated, and teaches school that he may have the best opportunities which the circumstances of his surroundings could possibly afford.

In 1869 he began his career as a young attorney, and concluded to settle in Canton, a sort of an industrial center for all the surrounding country. This was a strong Democratic county. He was a Republican, but in his young days he became popular in the community where he was known, and ran for the office of county attorney. This office is always a plum to the young attorney who is struggling for recognition in the courts, and for reputation that brings clients. He was successful notwithstanding the odds that were to be overcome. He had no great difficulty in opening a fairly successful legal career at once, and in 1871 he felt himself sufficiently started on the road of life to assume that gravest responsibility that comes to man in life, the responsibility of a life's companionship. He was 28 when he was married to a Miss Ida Saxton, a young lady cashier whose father, desiring to make her the companion of his life, had given her that position in the bank, of which he was president. This brought some of the opportunities of wealth to the young man struggling for a place in the world.

Two children, daughters, were born to the young husband, but both died, the oldest not reaching the age of four years. The awful

grief that came to the McKinley home so overcame the mother that she was afflicted with a nervous disease which wrecked her system and made her an invalid for life. She has hardly since then been able to walk, at any rate without support.

In those early days after the war, political excitement ran high and gave rise to the highest ambitions as well as to the most intense feelings which characterized that period. McKinley was always a man of strong feelings and convictions, and the political agitations of his day were such as to enlist men of his character. He soon became involved in a political struggle and had ambitions to go to Congress. In due time his popularity as a speaker forced his party to recognize him, and his ambition was gratified. The circumstances of his congressional district were somewhat peculiar. It was made up of different counties, and candidates were selected alternately from each, and there was an unwritten law that men should be content after two terms in Congress to allow the nomination to go to the next county entitled to it. This practice, however, was not followed in McKinley's case, for in 1882, after he had practically become leader of the Ohio delegation in the Congress of the United States he was nominated by acclamation. His growth in Congress continued until he became chairman of the ways and means committee, a most important post. It was in 1890, therefore, that his famous McKinley bill, a high tariff measure, was passed by Congress. This measure resulted in the overthrow of his party, which was defeated in 1892 by the election of President Grover Cleveland. President McKinley had always been an ardent advocate of the tariff system. He realized what his bill had done to bring about his party's defeat, but his earnest contention that it was because of the misunderstanding of the people led him to the utmost exertions to retrieve the lost fortunes of his party. During the period then from 1892 to 1896 he gave all his energies

and talents to his party in political campaigns throughout nearly all the Eastern States. There can be no doubt that it was due to his arduous labors in the campaign of 1894 that he received the nomination in 1896. The writer frequently heard President McKinley address audiences in Boston during the period of Republican reverses, and he remembers that on one occasion when he was leaving a hall literally packed with those who had come to hear the illustrious speaker in that city, that he fell into a conversation upon leaving the building with a stranger who seemed to be profoundly impressed by the patriotic enthusiasm which McKinley's spirit had aroused. The stranger turned to the writer, and in the most serious manner said: «Some day William McKinley will be President of the United States, and history will make of him one of the most popular Presidents this country has ever had.» There was something in President McKinley's utterances so enlusing and so inspiring by reason of the patriotic spirit that seemed to move him that his arguments were most persuasive. It is said of him that he never told stories, never quoted poetry, or indulged in jests for the purpose of ridiculing his opponents. No one can doubt from the temperament of the man and from his record in the political history of our country, that he was intensely sincere and earnest in all that he did.

President McKinley became so popular in his party that in 1896 he was nominated on the first ballot. In 1900 the nomination came to him by acclamation. He was apparently the idol of his party.

He was a man of most charming personality, lovable in his disposition, and affable, kind and considerate to all. It is said of him by those who have been most familiar with his career that he was as thoughtful and as amiable towards his clerks and stenographers as he was towards senators and governors.

If President McKinley shall not rank, and no one will claim the place for him, with

Clay, with Webster, and some few other geniuses of our American institutions, he will always stand as the ideal type of that

which is best and most praiseworthy in the institutions of our republic.

J. M. Tanner.



NOTES ON OUR ANNUAL STAKE SUNDAY SCHOOL CONFERENCES.

BIG HORN STAKE.

THE first annual Sunday School Conference of the Big Horn Stake was held at Byron, Wyoming, Sunday, September 8th. The quarterly stake conference convened at the same time. The visitors from Utah were Apostle M. W. Merrill and Assistant General Superintendent George Reynolds. Only three Sunday School meetings were held, a stake officers' meeting on Saturday evening, the regular conference meeting on Sunday morning, and an officers' and teachers' meeting immediately following. Owing to only one public Sunday School meeting being held the usual program was not followed, but the time was occupied by reports being made of five schools by their respective superintendents, and addresses by the members of the stake superintendency, by Stake President Byron Sessions and by Elders Merrill and Reynolds.

The brethren in this newly settled region have been almost exclusively engaged in work on the railroads and canals now in process of construction. The consequence has been that the Sunday Schools have not had the same attendance that they would have had if the Saints had been at home; but schools have been opened and conducted at the camps where the brethren were working. Taking into consideration the conditions in this new country the Sunday Schools have done exceedingly well.

The Lord is greatly blessing this appar-

ently barren land. At the time of the conference there was an exhibition of grain, fruit and vegetables produced this summer, which it may be safely said was not only a surprise to the visitors but to the great majority of the colonists also. They had no idea that their land could produce such giant specimens of the vegetable world.

After the conference was closed the visiting brethren and others held meetings at Lovell, Burlington, and Otto. At Burlington they were joined by President Seymour B. Young.

On Tuesday afternoon, September 10th, a ward was organized at Otto, with Elder George Myron Porter as Bishop, and Elders Nels Peter Larsen as first and Christopher A. Merkley as second counselor. Otto is situated on the Gray Bull river, a few miles above the point where it empties into the Big Horn; it is the most southerly of the wards of the Big Horn Stake of Zion. As the Saints have no meeting house in Otto, the Methodist chapel of the place was secured. It is probable that this is the first time in the history of the Church that a ward has been organized and a Bishop and his counselors ordained in a Methodist chapel.



CASSIA STAKE.

Minidoka, fifty-nine miles west of Pocatello, Idaho, and two hundred and fifty miles from Salt Lake City, was reached by Elders T. C. Griggs and Henry Peterson on Friday

morning, August 23rd, 1901. They were then en route, as representatives of the Deseret Sunday School Union Board, to attend the annual Sunday School conference of Cassia Stake. Assistant Stake Superintendent Heber H. McBride and son were there with a comfortable and competent outfit to take the brethren the forty-five miles to Oakley, where the conference was to be held.

Striking out in a southerly direction over a desert, sandy road for eleven miles, they reach the bank of the Snake River. Up and down the river, three distant columns of smoke indicate the presence of three steam dredges lifting the sand from the river bottom for the gold dust it contains. Long bars of sand thrown up by the barges and made prominent by the recession of the waters of the river, present the appearance of islands upon which vegetation is already growing. Driving the team upon the rude ferry-boat all hands took to poling, as the extraordinary lowness of the river did not afford strength enough of current against the steel cable to propel the boat. Some seven hundred feet of this kind of traveling was accomplished, then on a short distance followed by a halt and a lunch by the river's side. More sand corroborated the driver's statement that it was a «slow road,» but good cheer and conversation materially lessened the tedium. Following the new and exceptionally straight road, and ever having in sight the poles of the telephone line erected by the enterprise of the people of the vicinity, getting a glimpse of a marble quarry, speculating on the fertility of the soil, if water could only be had, the little company arrived at their destination by 7 p.m. Stake Superintendent Orson P. Bates and family, in their suburban cottage, made the brethren at home. After supper the evening was spent in the large log meeting house listening to a healthy elocutionary entertainment given by Prof. S. S. Hamill and his talented daughter. Saturday morning, August 24th, found the Union Board's representatives,

stake Sunday School superintendency and Stake President William T. Jack in council. The conference afterwards commenced with a good attendance and spirit, following the program fully. In recounting the efforts made to establish a certain Sunday School where material for officering was scarce and diffident, it was stated, one active, talented sister with a babe too tender to be left at home, volunteered on the proffered promise of her husband that he would attend. He also adding with enthusiasm, «And I'll hold the baby.» The school was a success.

The conference meetings of Sunday morning and afternoon were sandwiched with an officers' and teachers' meeting of interest and profit. President Jack and Counselor Harper were in constant attendance, and their presence and remarks were appreciated.

Cottage Sunday School organizations have received some attention by the authorities of Cassia Stake, with appreciative results.

By public announcement Elder Henry Peterson spoke in the evening on educational affairs, and such was the effect of his discourse that the next morning an obligation of four hundred dollars on the stake academy building, held by a resident, was tendered, received by the holder, to President Jack. This generous action will possibly lead to the re-opening of that worthy institution with all of its beneficent results.

Dr. O. C. Ormsby, late superintendent of the Cache Stake Sunday Schools, is now a resident of Oakley, and an agreeable interview was held with him and family by the visitors on Monday morning, and then all aboard for the return trip.



BANNOCK STAKE.

The many engagements resting upon the members of the Deseret Sunday School Union Board at this season of the year, and the absence of several of its members upon foreign missions, made it imperative that Elder

T. C. Griggs should go alone as the Board's representative to the district Sunday School conference of the Bannock Stake, held at Trout Creek, Idaho, Saturday and Sunday, September 14th and 15th.

The near midnight train of Friday found Elder Griggs speeding Ogden-ward, and at 4:30 a. m. of Saturday alighting at Oxford, Idaho. Hailed by Superintendent John Gibbs, who had come thirty miles for his passenger, the two travelers were soon speeding eastward as the flecked clouds changing their tints ran the whole gamut of color from a deep red to a silvery white. Turning northward through Rocky Canyon, they were soon fairly in Gentile Valley. Its title is now a misnomer, as probably five-sixths of the present inhabitants are Latter-day Saints, whose thrift and enterprise have proved acceptable and beneficial to those who, in the early settlement, were so anxious to be distinguished from their neighbors over the southern borders as «Gentiles,» and their valley as Gentile Valley.

On the arrival of Brother Griggs at the comfortable meeting house of Trout Creek Ward a council meeting was held with Stake Sunday School Superintendent Nathan Barlow and his assistants, Elders Cyrus Tolman and Keplar Sessions. The conference meetings of Saturday and Sunday and the officers' and teachers' meeting from 12 to 1 of the latter day were characterized by good attention and earnestness of purpose. The stake superintendency's report gave evidence of unity of effort and influential labors among the ward officers and teachers. The ward superintendents' reports, written and verbal, manifested a conscientiousness that revealed opportunities for continued effort in their self-sacrificing labor. The report from the Thatcher Sunday School was of a most satisfactory nature. President L. S. Pond and Counselor Denmark Jensen were present and active in their interest in the proceedings, spirit and objects of the conference. The stake is eminently a ranch stake, the towns

being but few. Its people are pledged to an effort to bring the waters of Bear River upon an extensive bench north of Trout Creek Ward which, when accomplished, will materially add to the further settlement of the valley. At the close of the conference Elder Griggs became the protege of Bishop E. F. Hale, who carried him to Cleveland, where in the neat and commodious meeting house, partially filled by a congregation composed largely of young folks, a meeting was held. The Bishop possesses the happy faculty of drawing both old and young around him, and is greatly beloved by his ward. Elder Griggs' text was appointed him by Sunday School Superintendent James R. Ransom in his introductory remarks, and the congregation bravely endured the consequences. At 10 p. m. the superintendent had the Board's representative in his conveyance, and a starlight journey to Oxford was begun, and at 2 a. m. ended. A two hours' nap in the station was in due time followed by the arrival of the crowded train of sleeping passengers.



TOOELE STAKE.

The annual Sunday School conference of the Tooele Stake was held in Grantsville, Saturday and Sunday, August 31st and September 1st. The Deseret Sunday School Union Board was represented by Elders Thomas C. Griggs and Henry Peterson. The stake presidency and all the members of the stake superintendency were present at all the meetings. Besides there was a large attendance of officers, teachers and members. All the schools in the stake, but one, were represented.

The regular conference program was closely followed, and the parts were delivered in a manner creditable to the stake.

A beautiful feature of the second day's exercises was the singing of «The Teacher's Work is Done» as a double quartette. It was well rendered, and much appreciated by the audience.

On Saturday evening members of the stake presidency and a large number of stake and local Sunday School workers gathered at the home of Stake Superintendent William Spry. The evening was spent in conversation with the visiting brethren about Sunday School work, and in singing Sunday School hymns and other musical selections.

The addresses delivered at the conference by the stake presidency showed a deep interest in and fatherly watchcare over the Sunday Schools. These brethren, in making their official visits to wards, go early enough to visit the Sunday Schools in the morning. They are therefore well informed on existing conditions in the schools and can give

substantial help and encouragement to the Sunday School workers.

It is the design of the stake superintendent to select, in the near future, a stake chorister to work up singing among the children to a higher standard, as is done in many stakes now by brethren holding that office. There will also soon be organized a stake Sunday School Union, which will hold meetings once a month, or as often as is convenient under existing circumstances. These meetings will extend to stake and local workers opportunities to develop their talents and qualify themselves for their responsible duties as leaders and teachers of the young Latter-day Saints.



TOPICS OF THE TIMES.

THE CONSTITUTION AN INSPIRED DOCUMENT.

BUT few outside the Church of Jesus Christ of Latter-day Saints have accepted the view expressed by the Prophet Joseph Smith that the Constitution of the United States was framed under divine inspiration. But as our nation grows, and the adaptability of this instrument to the needs and conditions of a large as well as a small nation, the feeling of respect and reverence for this wonderful document widens, and the number of thoughtful, intelligent souls increases who can see that there was some power more than the wisdom of man associated with its conception and creation. They are willing to admit that those who framed it "builded better than they knew."

The course of events in the War for Independence was such as to impress upon many of the patriots the truth of the active inter-

position of God in their favor. Had it not been for that favor the American cause must have suffered defeat at the hands of a people who exceeded them five fold in wealth, and population, to say nothing of possessing a well-equipped, regular army.

But when peace came it seemed to many as if they had been deserted by the Divine Helper, and were about to either sink into chaos, or to escape destruction would be compelled to abandon independence and return to allegiance to the British empire. The states were quarreling with each other about boundaries, tariffs, etc., and there was no tribunal that could decide upon the questions in dispute. Poverty prevailed in the land, and with it discontent and bitterness. Almost everywhere there were combustible elements which demagogues might inflame, and thus bring on revolution.

In its foreign relations the country was also unhappy. As Congress was authorized to negotiate treaties but given no power to

enforce them, the governments of other countries refused to negotiate with it. American commerce was met everywhere by restrictions which only treaties of reciprocity could remove.

These and other difficulties were co-operating to compel Americans to establish a national government worthy of their future; and it was Washington who successfully urged the necessity of having Congress call a convention to devise a better constitution for the new-born nation.

When the convention met in Philadelphia it seemed at first as if nothing would result except an increased bitterness in existing quarrels. More than a month passed in fruitless wranglings. At last Franklin made a speech in which he proposed to ask the aid of divine wisdom, and reminded his hearers how that aid had been invoked, and not in vain, by the Continental Congress in that very room. His proposal was not adopted, but it had its effect. A calmer spirit began to characterize the debates, and slowly the Constitution was evolved out of the antagonism of opposing interests.

But nobody was satisfied with it. The colonial party thought it a dangerous scheme for the creation of a strong government, which would, by and by, submerge the country in despotism. The national party regarded it at best as but the «half a loaf.» Some refused to sign it, but the majority did so with that same feeling that Franklin expressed when he said he would keep his objections to himself, and hope for the best. Yet, but a few decades later, one of the greatest of English statesmen characterized their work as «the greatest document of its class that ever sprang from the mind of man!»

It is no stretch of credulity to regard the Constitution as the result of God's wise interposition, and to refer to divine inspiration those great originalities which have made it the model for more than a score of later governments. The Spanish-American republics, Canada and the new Australian federa-

tion have taken our Constitution for their model. Switzerland has adapted her republican constitution to ours by successive modifications, and even in England the erection of county councils is an approach to the federal principle of leaving each district to control its own affairs.

Thus following in the path opened by divine wisdom, these other nations as well as our own have partaken of the benefits derived from heeding «the still small voice» of the Spirit, and the peoples of the world are thereby enjoying the blessings of more extended liberty and widened self-government. And the fact that the Constitution of our nation is of divine inspiration should deter all men from hastily proposing changes or amendments to its provisions. What God has inspired let all men touch with reverence and care. The demands of passing exigency or the existence of a fleeting mood of popular opinion should never be an excuse for tampering with principles so favorable, so supremely adapted to the truest needs of humanity as those contained in the American Constitution. It is good enough for all present purposes as it stands today.

To unbelievers we may ask, «And why not God in the Constitution?» As has been said, «The world is God's world by right, ours only by gift and sufferance; and it cannot go well with us if we try to shut Him out of it.»



JEW AND GREEK.

FROM their earliest relations, long before the time of Christ, the Jews and Greeks have been deadly enemies. With what contempt they are accustomed to speak of each other, even at the present time, is familiar to every oriental traveler. The writer from his observations in oriental countries is inclined to believe that the Greek is as a rule very generally the aggressor. The hatred however existing between these two races is something most remarkable. It seems never to have

been abated during these thousands of years of contact, and there is no promise that their hatred is likely to cease in the very near future. The old historic expression «when Greek meets Greek» is not half so significant as «when Greek meets Jew.» The writer has frequently stood aloof while he witnessed what has seemed to him a life and death struggle between them in street brawls and on ocean steamers. The other day he picked up a paper and his eye caught an account from a correspondent at Smyrna, a seacoast of western Asia Minor, that described a very familiar scene. The account is short and it is here given in full.

FATAL AFFRAY NEAR SMYRNA.

On Saturday last, four Jewish fruit merchants went, in company with a Turkish gardener, to Thomaso, to inspect some fresh fruit belonging to their Mussulman companion. On their arrival at the first inn of the village, they entered with the object of taking some refreshments, and of resting a little after their long walk. When coffee was ordered, the proprietor of the inn, a Greek, refused to serve them and used towards them most disgusting language. Not content with this, he seized a dagger from behind the counter, and threw himself on them like a savage beast upon its prey, and severely wounded one of the party. The Jews were naturally panic-stricken and tried to escape, but several other Greeks prevented them. When the Jews saw their lives were in danger, one of them, Jacob Canas, drew his revolver and fired several shots upon their assailants. A bullet struck the Greek inn-keeper in the head and killed him on the spot. Another of the number, J. Taboh, seized the dagger of the dead man and wounded several Greeks, thereby succeeding in keeping them at bay. By this means they saved their lives.

The result was, one Greek killed, two of the Jews and several Greeks more or less seriously wounded.

Evidence was given by their Turkish companion proving that the Jews were not the aggressors, and praising their gallant behavior.

This common conduct among the representatives of the two great religions of the world does not inspire much respect in the mind of the Turk for either Greek or Jew.



ALCOHOL IN DISEASE.

To those who believe so strongly in the value of alcohol as a curative agent in nearly every kind of disease and bodily infirmity, the following may prove instructive if not interesting reading:

The board of the London Temperance Hospital has just issued its twenty-eighth report. The hospital was founded in 1873, for the treatment of medical and surgical cases without the use of alcohol as ordinarily prescribed. The medical staff was allowed to administer alcohol when it should be deemed needful, but every such case must be recorded and published in the succeeding annual report. It is interesting to know that during the twenty-seven years of the hospital's existence there have been only forty-three such cases in a total of seventeen thousand nine hundred and ten in-patients. From the opening of the hospital to the end of 1900 the in-patients numbered seventeen thousand nine hundred and ten. The cures were ten thousand three hundred and seventy-two, and the deaths one thousand two hundred and ninety; giving the low percentage of 7.2. The out-patients and casualty patients in 1900 numbered twenty-two thousand three hundred and thirty-nine. The friends of the movement claim that the hospital has justified the great reason for its establishment. Its success as a general hospital has been proven, and it has fully proved the non-necessity of alcohol as a medicine. Besides this, it has led to a very large diminution of the amount of alcohol used in other hospitals.

It may be that the perusal of the above may lessen the temptation to which some succumb to trench upon the Word of Wisdom on the plea of sickness.

SOWING WILD OATS.

(Read in conjoint assembly of Y. M. and Y. L. M. I. A., 11th Ward, Sunday evening, Sept. 1st, 1901.)

PART ONE.

We are sowing, daily sowing,
Countless seeds of good or ill.

NE of the fairest spots in all of the great west is the little valley of _____. Surrounded on all sides by high and precipitous mountains, it is sheltered alike from the extremes of summer heat and bitter wintry winds. Streams of pure, crystalline water flow from their perennial springs in the mountain fastnesses, and coursing down through green fields and flowery meadows, converge with the great river that winds like a huge serpent through the valley below.

Half a century ago this favored vale was uninhabited, save for wandering tribes of red men, who, pitching their tents along some forest-fringed stream, whiled away their time catching the fish of its teeming waters, or in chasing the fleeting game that frequented adjacent hills.

By and by came the advent of the white settlers, and the wily savage, unwilling to share his hunting ground with the unwelcome new-comers, and in return partake of their civilization, folded his wickiup and receded into the wilderness, farther and farther from the haunts of the pale-faced intruders.

The new settlers were a God-fearing people, honest and industrious, and working with united hands and well-directed purpose, soon filled the land with pleasant homes and fruitful fields. None but the choicest of seeds were sown, and all that vast acreage was wondrous free from weed or deleterious plant. Not alone were home wants abundantly supplied, but vast cargoes were shipped north and south, east and west, to places less favored with nature's bounties, and far and wide the happy and prosperous farmers of _____ valley were famed for the excellence of their products.

One day a wayside traveler, encamped in one of the villages, offered for sale a rare kind of seed oats, the superior quality of which he profusely extolled. The experienced farmers declined to buy. Being content with what they already had, and knowing the same to be good, they would take no chances with that which they knew nothing about. One of the villagers, however, had a besetting fondness for things new and startling. He liked to be different from anyone else, if only to show that he was original and would not walk in the rut trodden by ordinary men. He would make the venture, and thereby give evidence to the «old fogies» that he was progressive. If the undertaking proved a success, he would be the hero of the hour; if it failed—well, there wouldn't be much harm done anyway.

Accordingly he purchased some of the seed and sowed it upon his soil. When the sunshine and spring rains had covered the earth with verdant grain, behold, this man's field seemed to be the most promising of all. Some of the other farmers, began to wish that they, too, had been progressive and bought of the valuable seed. But wiser men shook their heads and doubted still. The stalks and blades were too rank, and they feared that the result would be more or less a failure. Soon the fields were white with ripening grain, and when harvest time came, in that one field there was but little grain to gather. The stalks were there, standing thick and tall, but most of the seed had fallen to the ground, or been wafted by the winds far and near. Neither the few kernels that remained nor the straw upon which they grew were fit for man or beast.

When the planting time came again there was no lack of the new seed. It sprang up profusely, not only upon the field of the imprudent planter, but for many miles around, whither it had been carried by wind and

stream, until today there is scarcely one farm in that once blessed valley but is cursed with the dread wild-oat, the fruit of one man's folly.

PART TWO.

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; walk in the ways of thine heart and in the sight of thine eyes; but remember, for all these things God will bring thee into judgment.—*The Preacher.*

«Oh, he is only sowing his wild oats now,» is the remark often heard in extenuation of the course of some wayward youth. «By and by he will settle down, and will be none the worse for having indulged in a little recklessness incident to boyish vigor.» And the young man justifies his conduct in much the same manner. He will readily admit that the counsels given him, perhaps by godly parents, are in the main for his good; that the path trodden by them is the best for him to follow. But while they believe that path to be s-t-r-a-i-g-h-t, he believes that it is s-t-r-a-i-t, which means that it is narrow, and he considers it at times as unnecessarily and exactingly winding. What though he deviate a little here, and cut off a corner there, so long as he keeps near enough to that beaten path that he can rejoin it before it leads within the gates of eternity? Heaven pity the youth who is thus beguiled—who thus beguiles himself.

A mere handful of snow, displaced on the mountain side, gaining in size and power as it downward rolls, becomes the death-dealing avalanche; a stone cast into the water causes at first but a minute circle, which is followed by others, each larger than its predecessor, and the entire body of water is more or less affected thereby to the farther shore, be it far or near. Wild oats are a prolific seed and yield a bounteous harvest of their kind. Beware! young man, lest in sowing to the wind you reap the whirlwind.

One of the earliest memories of my childhood days was the tragic fate of such a one

as I have mentioned. He was reared in a peaceful community, where no son had ever dishonored his sire's name, no maiden ever brought the blush of shame to a fond mother's cheek. His father was a servant of the Lord, his mother a most saintly woman, who idolized her only child. From his infancy he was petted, perhaps spoiled, as is so often the case where but one child is sent to gladden a mother's heart and home. As a boy he was kind-hearted, and generous almost to a fault. He had been known to take the coat from his own back to cover the form of some one less able to stand the cold than himself. But he was given to wild ways, at first considered innocent deviltries of youth, but which grew with his years, until ere he had reached the age of manhood his name and fame were a terror to the whole community. Of course he had his sympathizers and followers, who admired his generous heart and witty tongue, and often sought amusement in his company.

At the close of a winter day a crowd of young men were standing on the street, engaged in harmless and good-humored athletic sports. Two of them began wrestling, when a third party waved the crowd back to make a ring for the contestants. His hand merely touched the wild-oat sower, who stood as one of the spectators, when the latter, with an oath, drew a pistol, and in an instant one of the most promising young men of the town fell with a bullet through his heart. The murderer fled, and for days was hunted by the citizens of nearly the whole county. He kept well hid during the day, and at night prowled through the town in search of food at some friendly garbage barrel. At last he was apprehended and brought into the city. With all his faults his mother loved him still, and knowing that her darling boy, a murderer, was hungry and cold, hastily sent coffee, bread and cheese, to meet the sleigh that was bringing him in. Before the jail was reached he was surrounded by infuriated citizens and hanged in sight of his

mother's door. In the afternoon a beautiful young lady, who was soon to have become the bride of the murderer's victim, driven to desperation by her loss, went and looked upon the body of the assassin hanging at the sign-post, and returning fell dying at my sister's feet. Medical science declared that she died literally of a broken heart. I fancy that I can feel now the kiss that my young lips planted on her stony cheek as she lay in her coffin, the second victim of the ruthless wild oat sower. And his mother? She was never seen to smile again, though she lived many years after her son had driven the last gleam of sunshine from her soul and turned her heart to stone.

Boys, let your thoughts go with mine to the graveyard on the hillside of the Temple

City of the North, where lies a fond mother, a trusting sweetheart, a faithful lover, all slain by the same leaden missile, and mourned by loved ones through all these years; then let us go to the rear of his boyhood home where, in a lonely and neglected grave, are interred the remains of the derelict, whose soul was sent into eternity with his unrepented sins upon his head. Standing in imagination at that lonely grave, let us firmly resolve that never will the fair fields of our lives be sown with wild oats. And if perchance the noxious seeds have been scattered here and there, be it by accident or design, let us pray God in our might that He will help us to pluck out and destroy them ere they get beyond our power to control.

D. F. Collett.



A CONTRAST TO 1901.

If the summer of 1901 is to be remembered as the season of prolonged periods of heat it may afford consolation to recall that in the Eastern States the summer of 1816 was painfully the reverse.

The winter had been milder than usual, but there was nothing extraordinary about the early spring months; but April ended in ice and snow with phenomenally low temperature, and frosts in May played havoc with the vegetation.

June was remarkably cold, and one June day reported «ten inches of snow in Vermont and three inches in Massachusetts and New York.» Frost and ice were the remarkable features of July—not thick ice, but enough to kill all hopes of the usual summer crops. The climax of misfortunes came in August, when the ice was even thicker than in July, «and almost every green plant in this country and in Europe was frozen.»

By this time, says the *Boston Globe*, which has compiled the records of this extraordinary summer, the people had given up hope of

again seeing the flowers bloom or hearing the birds sing, and began to prepare for a hard winter.

October kept up the reputation of its predecessors, and there was scarcely a day that the thermometer registered higher than thirty degrees.

November was also extremely cold and sleighing was good the first week of the month, but strange to relate, December was the mildest month of the entire year, a condition which led many people to believe that the seasons had changed about.

Of course the cold spell sent breadstuff to a very high price, and it was impossible to obtain for table use many of the common vegetables, as they were required for seed.

Flour sold in 1817 in the cities for thirteen dollars a barrel, and the average price of wheat in England was ninety-seven shillings a quarter.

As the West was then uninhabited by white men it is impossible to say what its climatic conditions were in 1816.

EDITORIAL THOUGHTS.

SALT LAKE CITY, UTAH, OCTOBER 1, 1901.

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ANARCHY.

THE recent attempt upon the life of the President of the United States by a man who professes to be an anarchist and who insists that the crime which he has committed against his fellowman, against society and against the free institutions of his country, was but the performance of a duty, is a subject of the gravest consideration to the people of this country. Czolgosz, the anarchist, professed no personal enmity towards the President; he was not actuated by a passion aroused in a spirit of anger, he was not intoxicated, but acted with all the deliberation that comes from a settled conviction of what is right and what is wrong. That a man in such a country as ours could have such convictions and act deliberately upon them indicates an abnormal condition, not alone in the mind of the man, but in the social and political structure of our country from which such conditions have arisen. Abnormal traits are usually the result of some undefined disease of the body generally, either of the individual or of the body politic. These freaks are

not the outgrowth of a wholesome and well-regulated condition of life, and the general disease which gives rise to such peculiarities may, when fully manifested, be quite unlike the freak or the abnormal condition which it developed. No one feels that the spirit of anarchy can possibly gain a very strong following numerically in the United States, and yet to accomplish the designs which it has in view, great numbers would be an apparent impediment.

Anarchy operates in secrecy and in darkness, and while its aims are avowed in a general way, its methods and direct purposes are cruel and hidden. It represents the worst form of secret combinations, and yet secrecy is the soil in which it finds most abundant opportunity for growth.

The avowed purpose of the anarchist is to level the condition of society and government, to promote a dead level of equality among men, and of course without avowing it, to remove all rewards of virtue, economy and right living.

Of course such purposes are the worst kinds of illusions, and such illusions are conditions of insanity, an insanity begotten by a spirit of hatred. Whatever then creates throughout this country a spirit of hatred in the hearts of men is in contravention of the teachings of Christ, and endangers the institutions of our country, because it begets a disease which manifests itself in such horrible examples as that which actuated Czolgosz in his murderous design on the President of the United States.

We may naturally ask ourselves the question,—«What is the most prolific source of a spirit of hatred in this country?» Undoubtedly hatreds are encouraged by a spirit and feeling of partisanship in both political and religious controversies. Then again the ever widening class distinctions, created chiefly by

wealth, give rise to discouragement, then to despair, and finally to hatred; hatred being the most extreme form in which the unhappy feelings of the human soul are manifested.

In the presence of the spirit of anarchy with all its attendant evils and its ever increasing dangers, there is all the greater reason why men should promulgate the doctrine of love, the love which our Savior taught, the love of one's neighbor, that brings peace and good will. It is doubtful whether there can be any justification whatever for advocating or encouraging a sentiment of hatred in any form whatever. Sometimes it is said we should hate sin, but even such an expression as that is unhappily and incorrectly put. We may shun evil, we may seek in a spirit of kindly feeling to eradicate it. We may condemn in our judgment, where our judgments are necessary, sin in any form, but even then condemnation must be accompanied by a judicial and charitable spirit and a sense and feeling of fairness and not of hatred. Those then in our country, either in political or religious organizations, who inculcate the spirit of hate towards their fellow-men, are in some measure responsible for the extreme form in which the hatred of the human heart manifests itself.

It may be true that men whose violent prejudices lead them to intemperate denunciations would shrink before the spirit of hatred so shocking as that which has manifested itself in the assassination of our President; yet their excessive expressions of hatred towards their fellow-men contribute in some measure to that intense form of hate which manifested itself in the horrible deed which the people of this country so universally deplore. Such expressions as those attributed to Senator Wellington, of Maryland, indicate total want of sympathy toward President McKinley, a want of sympathy it may be assumed which is the outgrowth of partisan bias.

Hatred acts subjectively as well as objectively. The man that so hates the life of

his fellow-man that he would destroy it may easily be expected to hate his own life so as to disregard it. Such hatred in the extreme form is manifested in the act of Czolgosz, who expected to die after he had taken the life of his victim. There is then no excuse for any cultivation of the spirit of hatred, and he who yields to that spirit destroys his own happiness as well as the happiness of others.



AN EXPLANATION.

IN No. 17 of the JUVENILE INSTRUCTOR, issued September 1st, there appeared in our advertising columns a «Supplement to the JUVENILE INSTRUCTOR,» which apparently placed the JUVENILE in the attitude of recommending certain systems of bookkeeping and shorthand as against other systems taught in the state.

We desire to make it clear to our readers that while we endeavor to secure only the best class of advertisements, still we are not responsible for the statements of such advertisers, as above referred to. In this case the matter reached our office too late for us to fully realize just the effect of the advertisement, and as its publication has given offense to other institutions of learning, we make this disclaimer of responsibility to set matters right.



OUR GROWTH.

THERE was a time, not many years ago, when all the Stakes of Zion were included in Utah. How different today! Now these stakes exist under three different governments —the United States, Canada and Mexico. And in the United States they are not confined to one State or Territory of the Union alone, but are organized in Utah, Idaho, Wyoming, Oregon, Colorado and Arizona, and overrun into Montana, Nevada and New Mexico. From all these stakes missionaries are sent into the world to preach the Gospel. Where the stakes end the missions begin, for

the Colorado, the Northwestern States, the California and the Mexican missions extend to the neighborhood of, and touch our most remote settlements. What a growth of God's people on earth do these facts disclose!

*

SUNDAY SCHOOL NOTES.

By reason of his numerous duties as a member of the General Board of the Union, and as the manager of its business department, Elder Thomas C. Griggs was, at the quarterly conference of the Salt Lake Stake of Zion, held on Sunday, September 8th, honorably released from the stake superintendency of Sunday Schools. Elder Josiah Burrows was sustained in that position as Brother Griggs' successor, with Elders Willard C. Burton and Charles B. Felt as his assistants. Brother Felt being the superintendent of the Seventeenth Ward Sunday School, the vacancy caused by his removal has

since been filled by the appointment of Elder George A. Smith.

At the organization of the new stake of Zion in the Teton Basin, on September 1st, Elder James S. Griggs, of Alta, Uinta County, Wyoming, was selected as stake superintendent of Sunday Schools, with Elders Geo. A. Little and David F. Rigby as his first and second assistants, and H. B. Clawson, Jr., as secretary.

There will be held at Deseret on Sunday, October 20th, a district Sunday School conference of the Millard Stake of Zion. A good attendance is desired from that and the neighboring wards.

The regular semi-annual conference meeting of the Sunday Schools will be held at the Tabernacle, Salt Lake City, on the evening of Sunday, October 6th, the services commencing at half-past seven o'clock. All Sunday School officers and workers and the Saints generally are invited.



A PICTURESQUE TRIP FROM HONOLULU TO THE LAIE PLANTATION.

In going overland from Honolulu to Laie, which is situated on the northeast side of the island of Oahu, thirty-two miles distant from the chief city, the traveler will pass some scenes of most enchanting beauty.

On leaving the capital city, the road passes easterly up the beautiful Nuuanu Valley, on a gradual ascent, for seven miles, to the summit of a pass in the mountain range, twelve hundred feet above the valley.

For the first two or three miles on either side of the road are many magnificent residences, surrounded by well-kept lawns and a

great variety of fruit trees, such as orange, lemon, banana, fig, mango, persimmon, and other tropical fruits as well as ornamental trees and flowering shrubs and plants in endless variety and in perpetual bloom.

The stately royal palm and cocoanut are the most conspicuous. Many species of the acacia, the Pride of Japan and the Pride of India also appear. These residences are the homes of merchants, retired sea captains, government officials and resident ministers of foreign governments. These palatial homes, surrounded as they are with all these beauties in art and nature, and situated in

such a delightful climate, form a real paradise on earth.

Leaving these luxurious homes, we soon afterwards come to the city of the silent dead. Unfortunates, many of them, who while living, had perhaps wandered from happy homes in distant lands in pursuit of wealth and fame, but alas! only to find a last resting place on this far off isle in the great Pacific. True their lonely and in many instances unknown graves are surrounded with beautiful flowering shrubs and plants, giving to them an outward appearance of cheerfulness, but with few exceptions these love tokens have been planted there by the hands of generous strangers.

On leaving the cemetery and passing a few miles further up the valley, the summit is reached. Here the traveler finds himself in the midst of a panorama of landscape most grand and sublime. Looking north, south, east or west, the scene is entrancing beyond description. From this eminence we look down again upon the valley and can see the

city of Honolulu, bordering on the bay which sparkles in the sunbeams like a silver shield. In the suburbs we see beautiful cottages and palatial residences, the whole picture having the appearance of fairy land. Add to all this the two extinct volcanoes of the «Punch Bowl» and «Diamond Head,» just on the south of the city, and you have before you a scene that would fill a lover of nature with the utmost admiration and delight.

Still standing on the summit and facing east a great chasm is at our feet, nine hundred feet deep. This is the great Pali, or precipice of Nuuanu, particularly renowned in Hawaiian history on account of the terrible tragedy enacted there.

In the year 1795 the great conqueror Kamehameha I, who had already subjugated the islands of Hawaii, Maui, Lanai and Molokai, landed with his conquering army of ten thousand veterans on the west side of the island of Oahu, where he was confronted by six thousand of the natives of this island of Oahu, led by [their king Kalanikupule in



HONOLULU.

person. The two armies met just east of the present site of Honolulu, where a desperate and bloody battle was fought. The Oahuans, fighting for their homes and freedom, made a most desperate resistance, although against superior numbers and against warriors who had been victorious in many recent battles. Besides, Kamehameha had fourteen white men with him armed with guns, and four or five mounted cannons, thus giving the invad-

ers a decided advantage over the Oahuans, whose only weapons were spears, slings, and war clubs. The deadly fire of musketry and cannon struck terror and consternation among the brave defenders of Oahu, who finally retreated up the Nuuanu Valley, hotly pursued by the invaders, although every inch of the retreat was heroically contested, many falling on both sides by the way, until the Pali

was finally reached. Here, finding their further retreat cut off, with the alternative of surrender to a hated and merciless foe, whom they well knew would offer them up as sacrifices in the «Heiau» (heathen temple) to the god of war, it required only a moment's hesitation for the remnant of that six thousand who had fought against such odds, to decide to leap down the awful abyss now before them, where they were instantly dashed to



THE PALI.

ers a decided advantage over the Oahuans, whose only weapons were spears, slings, and war clubs. The deadly fire of musketry and cannon struck terror and consternation among the brave defenders of Oahu, who finally retreated up the Nuuanu Valley, hotly pursued by the invaders, although every inch of the retreat was heroically contested, many falling on both sides by the way, until the Pali

pieces on the jagged rocks below. There their bones, in mouldering heaps, partially covered by creeping vines and falling debris, may still be seen.

In 1855 (just sixty years after the tragic event) the writer, with a companion, went down and examined those ghastly relics.

The king, Kalanikupule, made his escape into the high mountains where he lived for

several months in a cave. But he was finally captured and taken to the Heian at Ewa, fifteen miles north of Honolulu, and there offered as a sacrifice to the war god of Kamehameha, the conqueror.

The view, looking north from the Pali, is weird and awe-inspiring. Along this mountain range are numerous spurs branching off towards the sea. East and west there is an endless succession of peaks which grow dim

When I first passed over the Pali in 1854, only a narrow, steep and very dangerous trail wound down the precipice; now a wide, even-grade wagon road has been cut, zig-zag and circuitous, into the lava rock from top to bottom, a distance of about one mile. When President Cannon and party drove over this road in December last our horses trotted the whole way down.

From the Pali to Laie, a distance of twenty-



THE KILIUWAA CASCADE AT LAIE.

in the vista. These craggy heights are corrugated with deep furrows worn in the lava rocks of which they are composed, by the incessant rains and cloudbursts frequent in this rugged region.

To the east and north is a fine view of the coast line with its numerous bays and inlets, and high, rugged headlands jutting out into the sea.

ty-four miles, the road lies along the seashore, passing through several native villages and a number of sugar and rice plantations.

In places the high, rugged mountains reach down near to the sea; they are deeply cut with gulches and ravines, down which considerable streams of water flow into the bay. During heavy rains in these high mountains,

hundreds of waterfalls and cascades are seen in those deep shadowy ravines.

These high headlands, peculiarly shaped peaks, grottoes, caves and dells were peopled in olden times with nymphs, fairies, demigods and goddesses by the traditions and myths of the people. Many of these legendary tales of heroism and romance associated with these spirits are quite ingenious, and some of the episodes and romantic love stories in which they associate the Goddess Pali (Goddess of the Volcano) with mortal princes, are scarcely excelled by those of ancient Greece or Rome.'

On approaching Laie plantation, all travelers are favorably impressed with the pleasing appearance of the place. Grouped together on an oval, grassy hill, are the large, two story mission house (which is artistically designed), a fine, large church (with its tall steeple), a commodious school house, a store and a number of tenement houses, the latter

for the accommodation of missionary families. On a level, grassy flat near by, arranged in order, are the frame cottages for the native Saints. All the buildings of the colony are painted white, thus giving to the town a neat, cleanly appearance, a prettier than which is nowhere to be seen on these islands.

When the late President George Q. Cannon and party visited Laie in December last there were planted in sugar cane four hundred and thirty-five acres, and in rice two hundred and fifty acres. Two crops of the latter are matured on the same land annually.

The plantation consists of about six thousand five hundred acres of land with about three miles of sea frontage, and extending on converging lines from the sea to a point on the summit of a mountain range several miles west. This valuable tract of land is the property of the Church and is the headquarters of the Latter-day Saints mission on



LAIE.

the Sandwich Islands. The native Saints on the other islands of the group are encouraged to gather at Laie, where they are furnished employment and are paid the same wages that they are paid at other plantations. The principal object, however, is to have them more immediately under the religious, moral and sanitary influence of the Elders and sisters who are sent there to teach them in the principles of the Gospel. It is an established fact that the example and teaching they there receive are having a very marked and salutary effect upon the Hawaiian Saints who gather and remain there. This was noticed and admired by the late King Kalakaua when, just previous to his death he, in company with a number of the officers of his government, visited the colony. In a public address he said, «I have seen more native children at the Mormon settlement at Laie than at any other town during the entire tour of all the islands.» This is true, and is the result of the moral teachings and influence of the Gospel.

Our sisters there are doing a good work, in teaching the native mothers how to care for their children. Through ignorance and lack of proper understanding hundreds of their children die in infancy. This mortality is being greatly reduced through the aid and instructions of our sisters laboring in that mission.

During the brief stay of President Cannon recently among that people, he seemed much concerned regarding the rapid dwindling away of the native race. He referred to the subject frequently in his public addresses, as also in private conversation. One remark he made to me I thought was very significant.

We had been talking about the labors of our Elders on those islands and the beneficial effect the teaching and spirit of the Gospel were having upon the people as contrasted with the baneful effects of the so-called civilization of the world. President Cannon said, «How different would have been the results and conditions among this people today could we have had access to and influence over them from the time Captain Cook discovered them!» At that time their numbers were estimated at 400,000, and they were a healthy, generous, kind-hearted race of people, who would have taken naturally to the civilizing and saving influences of the Gospel. Now they have degenerated morally and physically and are likely to become extinct through too close contact with so-called superior races.

President Cannon lamented very much the fact that so few of the noble men, physical and intellectual giants, whom he knew while on his first mission there, fifty years before, had left a posterity to perpetuate their names and noble ancestry.

The old chief races, (a nobler than whom were not known), have very nearly all died out. How sad a result of civilization in the nineteenth century! Why should the boasted civilization of the superior races have such a blighting influence upon those peoples held to be inferior? Would such be the case if kind treatment, just dealing and Christian charity were to always actuate those of the more favored peoples when coming in contact with their fellow-men of less favored opportunities and birth? «O! man's inhumanity to man!»

W. W. Cluff.



ANSWERS TO QUESTIONS.

QUESTION: When John the Baptist was baptizing in Jordan the Jews sent priests and Levites to find out

who he was. In answer to their inquiries it is written:

And he confessed, and denied not; but con-

fessed, I am not the Christ. And they asked him, What then? Art thou Elias? And be saith, I am not. Art thou that Prophet? And he answered, No. (John I: 20-21.)

Who is the Elias here spoken of?

Answer: The revision of the Scriptures made by the Prophet Joseph Smith gives John's answer in a more complete form. It reads thus:

This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him; Who art thou? And he confessed and denied not that he was Elias; but confessed, saying, I am not the Christ. And they asked him, saying, How art thou then Elias? And he said, I am not that Elias who was to restore all things. And they asked him, saying, Art thou that Prophet? And he answered, No.

This entirely changes the nature of his reply; in it he does not deny but admits that he is the Elias, but not the Elias who was to restore all things. Regarding this latter Elias we find the following statement in the Prophet Joseph's «Key to John's Revelation:» (Doctrine and Covenants, sec. 77: 9, 14).

Q. What are we to understand by the angel ascending from the east, Revelations 7th chap. and 2nd verse?

A. We are to understand that the angel ascending from the east, is he to whom is given the seal of the living God, over the twelve tribes of Israel; wherefore he crieth unto the four angels having the everlasting gospel, saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads; and if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things.

Q. What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelations?

A. We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias; who, as it is written, must come and restore all things.

The name Elias in some cases in the Scriptures applies more to the office than the individual, and more than one servant of God has been called by that name. «Elias is a fore-

runner to prepare the way.» On March 10, 1844, the Prophet made the following remarks on this point:

The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world.

* *

Q. Did the Apostles of the Lord baptize before His ascension?

A. Yes, both He and His disciples baptized those who accepted His message; «though He Himself baptized not so many as His disciples; for he suffered them for an example, preferring one another.» This is the testimony of John's record as it originally appeared.

* *

Q. It is the general idea, derived from the details given of the size of the plates from which the Book of Mormon was translated, that they were quite heavy. This being so, how did the Prophet Joseph Smith manage to carry them so easily to his home in Palmyra, a distance of several miles from the Hill Cumorah, on the night he received them from the angel Moroni?

A. Joseph did not walk home from the Hill Cumorah to Palmyra carrying the plates in his arms. Mr. (afterwards Brother) Joseph Knight was visiting Joseph's father at that time, and Joseph took Mr. Knight's horse and wagon when he went to get the plates on the night of September 21st. Joseph's wife Emma (apparently by direction of the angel) accompanied him to Cumorah. They left home shortly after midnight and returned about breakfast time, (Saturday September 22nd, 1827). Joseph borrowed the horse and wagon without asking the owner's permission, and Mr. Knight was somewhat disturbed when he discovered in the morning that his team had disappeared; but all was made right by Joseph and Emma's early return.

ALFRED THE GREAT.

AFEW days ago there was a festival held at Winchester, the old capital of England, in honor of a man who died a thousand years ago. That man was Alfred, the Saxon king of that land, generally known as Alfred the Great. He is called the Great, not only because he conquered the hosts of the invaders who poured in from Denmark, but more particularly because of his goodness and his learning. He is often called the father of English literature.

It is hard to picture to ourselves the England in which Alfred lived, divided into little kingdoms with shifting boundaries and rapidly changing fortunes. It was scantily peopled by families who occupied the land that was favorable to agriculture, like settlers in the backwoods. They were a laborious and stolid folk, who wished to pursue a life of labor, relieved by raids upon the lands of a neighboring kingdom, and each kingdom in turn had dreams of establishing its supremacy over the rest.

At the beginning of the ninth century the Scandinavian pirates began a series of incursions upon England which well nigh led to the subjugation of the English, as they had subjugated the Britons. That this did not actually take place was due to Alfred. He alone saved England from a Scandinavian conquest.

In the first year of his reign Alfred had several successful battles with the Danes, but he was not blood-thirsty, and when they would sue for peace he was willing to make treaties with them on condition that they would leave the country. The Danes, however, broke the treaties as often as they were made, and continued to gather in England, killing and plundering wherever they went, until Alfred, to save his life, was obliged to disguise himself and seek safety by offering his services to a cowherd, (as a man was called who herded cows,) in a secluded part of the country. Here he lived for some time,

keeping up communication with his friends, while the Danes sought in vain to kill him. One day the cowherd's wife left King Alfred to watch some cakes that were baking by the fire while she went on some errand; and he was so intent on mending his bow, and thinking how he could relieve his oppressed countrymen, that he forgot all about the cakes. When the cowherd's wife returned she found her cakes in a blaze, and vented her anger on his head in words that were more forcible than polite.

This is the scene we have pictured in the engraving. Alfred had too much sense to get vexed in return, but took the rebuke, and, probably, made many apologies. It is said the poor woman was mortified beyond measure when she learned it was the king she had scolded, but he good naturedly promised to pardon her if she would forgive him for neglecting the cakes.

King Alfred afterwards, by his superior generalship and bravery, so completely routed the Danes that they were glad to ask quarter. It is said that in order to ascertain their strength and how he could best defeat them, he even disguised himself as a gleeman, or minstrel, and went into their camp, where he entertained the Danes with his songs and music, as they caroused, and got all the information he desired without their even suspecting who he was. But Alfred was magnanimous enough to spare the lives of the Danes again on condition that they would depart from that part of England and become good Christians. They made the promise, and it is said they lived faithful to it.

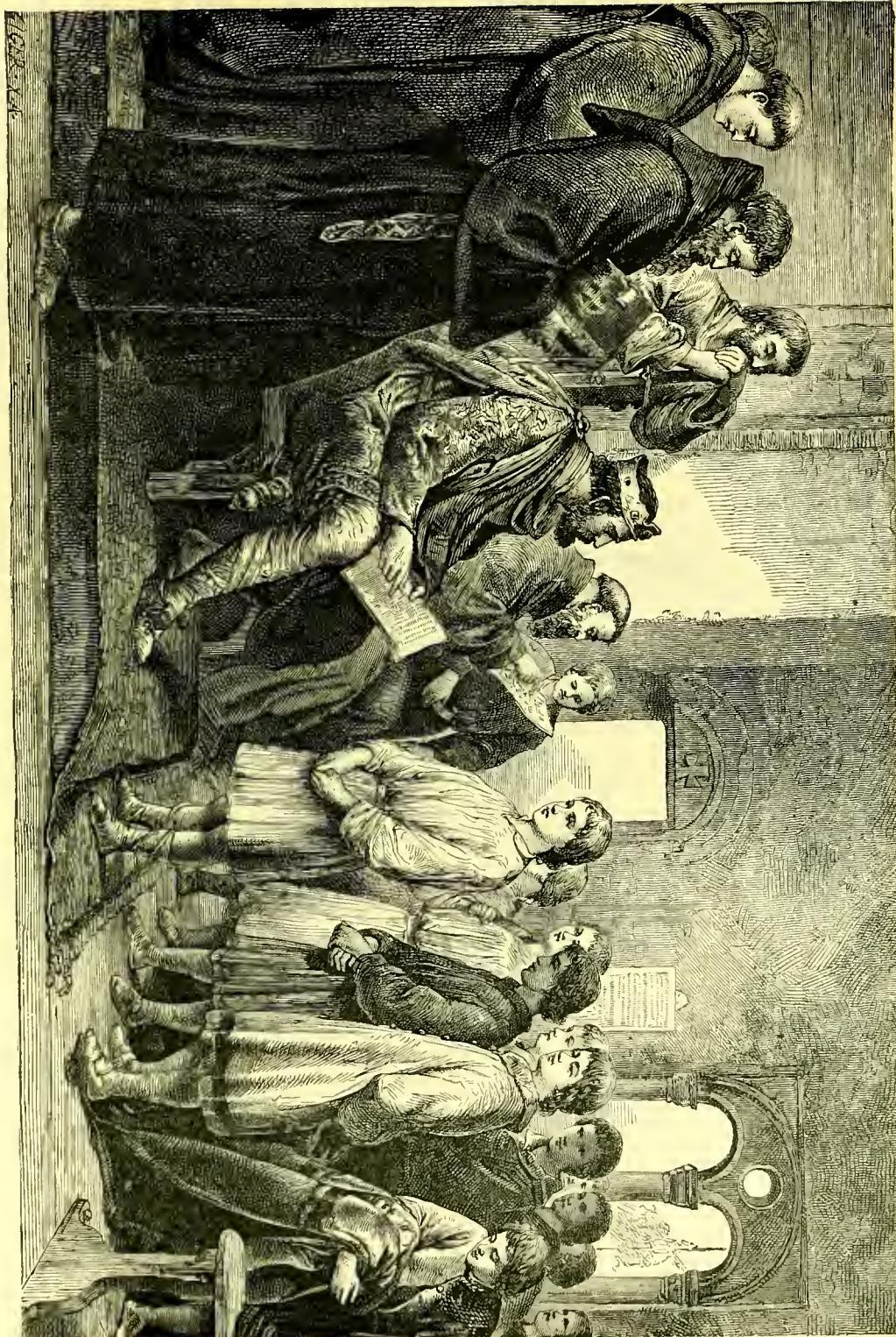
King Alfred's whole life was spent in trying to benefit and elevate his subjects. He encouraged education among them and invited learned men and skillful workmen from France and other countries to settle in England, and teach the people. He translated books himself from the Latin into the Eng-



ALFRED AND THE BURNING CAKES.

lish-Saxon tongue. He made good laws and enforced them, so that it was said that in his reign the richest jewels might have hung exposed in the streets, and no person would have attempted to steal them. He caused the first fleet England ever had to be built, which did good service in repelling the Danes. He founded schools and heard causes of complaint and settled difficulties between his subjects and himself, and withal he was a most industrious and methodical worker. In

order to divide up his time to attend to all his duties, and employ it to the best advantage, he had wax candles made, which were painted at regular distances with rings of different colors, and which were kept constantly burning, to indicate the time employed at any particular thing, as our clocks and watches do for us. To prevent the wind from blowing on these candles and causing them to burn away faster at some times than at others, he had them encased in white horns,



ALFRED AND THE SCHOLARS.

scraped so thin that they were transparent. This is said to be the origin of lanterns.

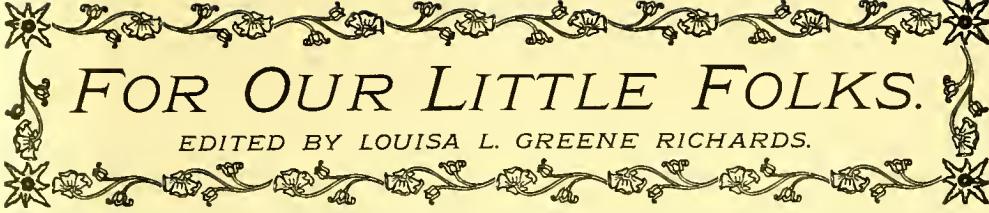
Our second picture represents the king examining those youths whom he had been educating, to discover the progress that they were making in the studies he required—in history, in philosophy, in religion. He had a dozen or so of monks to attend him, selecting them from the most learned monasteries in the kingdom. The chosen youths were required to appear before the king and the monks and the learned men who accompanied him, and give evidence of their natural gifts and what they had learned. As fast as they answered the requirements of the king they were set apart for a course of special instruction. To their care were then submitted the education of some old warrior chiefs, whose training had been on the field of battle and who were densely ignorant of all that we call «book learning.»

Bishop Asser tells us: «Alfred showed himself a minute investigator of the truth in all his judgments for the sake of the poor; to whose interests day and night, among other duties of this life, he was ever wonderfully attentive. * * * Alfred was in the habit of inquiring into almost all the judgments which were given in his absence throughout all his realms, whether they were just or unjust. If he perceived there was iniquity in those judgments he would summon his judges either himself or through his faithful servants, and ask them mildly why they had judged so unjustly, whether through ignorance or malevolence; whether for the love or fear of any, or hatred of others, or also for the desire of money. If, however, the judges acknowledged that they had given such judgments because they knew no better, he would discreetly and mildly reprove their inexperience and folly in such words as these: «I wonder truly at your rashness, that, whereas, by God's favor and mine you have occupied the rank and office of the wise, you have neglected the studies and labors of the wise. Either, therefore, at

once give up the discharge of these duties which you hold, or endeavor more zealously to study the lessons of wisdom.»

When Alfred thus upbraided the nobles for their ignorance they would tremble and endeavor, as the Bishop further says, «to turn all their thoughts to the study of justice, so that, wonderful to say, almost all his earls, prefects and officers, though unlearned from their cradles, were sedulously bent on acquiring learning, choosing rather laboriously to acquire the knowledge of a new discipline than to resign their functions.»

Alfred, to speak after the manner of the encyclopedias, was born at Wantage, Berkshire, England, in A. D. 849, died October 28, 901. He was king of the West Saxons from 871 to 901. He was the fifth and youngest son of King Ethelwulf. He fought against the Danes in the defensive campaigns of 871, serving under his brother Ethelred at Ashdown, Basing and Merton, and commanded as king at Wilton. In 878 he receded before the Danes to Athelney, but later obtained a decisive victory over them at Ethandun. By treaty of Wedmore, which followed, Guthrum, the Dane, consented to receive baptism and to retire north of Watling Street. Alfred fortified London in 886, and carried on a defensive war with the Danes 894 to 897, which ended in the withdrawal of the invaders, and in which, by the aid of ships of improved model, the English for the first time gained a decided naval advantage over the vikings. His success over the Danes was due largely to the reform of the national militia, by which half the force of each shire was always ready for military service. His administration was also marked by judicial and educational reforms. He compiled a code of laws, rebuilt the schools and monasteries, and invited scholars to his court. He was a man of learning, and translated into Saxon the «Ecclesiastical History» of Paulus Orosius, and the «Consolations of Philosophy,» by Boethius, and corrected a translation of the «Dialogues» of Gregory the Great.



FOR OUR LITTLE FOLKS.

EDITED BY LOUISA L. GREENE RICHARDS.

THE TEN WORKERS

Said the Farmer, the Miller, the Baker:
"We'll give the dear Baby his food."
Said the Carpenter, Mason, and Glazier:
"We'll build him a house strong and good."
Said the Weaver, the Tailor, the Cobbler:
"We'll make him his warm, pretty clothes."
Said the Blacksmith: "And I'll shoe his horses
When off on a journey he goes."

Yes! these, and more workers, each in his own
way,

Do something for Baby, while he can but play.
But when the small Baby has grown to a Man,
Why, he'll be a worker and do what he can!

Kindergarten Review.



TO THE LETTER BOX.

[Some of the most interesting of the following letters were written a long time ago, but only recently have they been brought to notice or they would have been published earlier. *L. L. G. R.*]

The First Sunday School in the Big Horn Basin, etc.

BURLINGTON, WYOMING.

I have been interested in reading the letters in the JUVENILE INSTRUCTOR and thought I would like to write one. I am thankful that I am a Mormon girl, and belong to the Sunday School of Burlington, and was present at the first Sunday School held here, on August 12, 1894. It was held in a little log house, without door, window or floor, and we used spring seats of wagons and blocks of wood to sit on. My father, on that occasion, was chosen to preside. He was afterwards chosen as presiding Elder of the

branch, and two years ago he was ordained Bishop of this ward, with Brother David P. Woodruff and William Neves, Sen., as his counselors. Brother Thomas K. Riley is our Sunday School superintendent, with Brother Joseph I. Reid and William Neves, Jr., as assistants. My eldest brother went on a mission to the Northern States. His labors were in Indiana. After two years he was taken sick with typhoid fever, and was released and returned home. But we only had the pleasure of having him with us three weeks, then he departed from this life to go to a better world. It was a great trial to us to lose his society here. And now my second brother has gone on a mission to the Southern States and we miss him very much. I have three brothers yet at home and four sisters. Last Tuesday we were favored with a visit from three of the Brethren from Salt Lake City, Apostle M. W. Merrill, President George Reynolds, and President Seymour B. Young. They gave us some very good instructions which we enjoyed. I still attend the Sunday School and belong to the first intermediate department, and am secretary of the same.

Your new friend,

LOIS A. PACKARD. Aged 12.



A Train Wreck.

ST. JOSEPH, ARIZONA.

I will tell you of a passenger train wreck, which occurred about a quarter of a mile from our home. In the morning as we were going to eat breakfast, we heard such a

crashing! We went to the door to see what it was. And we saw that it was the train going off the track and down a twelve foot embankment into the Little Colorado River. Four cars went off, the Pullman, tourist, chair-car, and smoker. It was about five minutes after six in the morning, and it was the most pitiable sight I ever saw. There was one little boy crushed to death, and thirty persons injured. They went in the river all over, but none were drowned. All the people from here rushed to the assistance of the unfortunate ones, and did all they could to help them. They were two weeks clearing up the wreck. In trying to raise the Pullman car they pulled the steam engine and derrick over onto it. They got the Pullman car up, and burnt the smoker, and blew the other two cars up with dynamite. A broken rail was the cause of the wreck. Brother John Bushman's little boy got his knee between the bumpers of the train in the wreck, and had it crushed. But he is getting along nicely and thinks he will have the use of his limb.

Your little friend,

ESTELLA MC LAWS.

From Across the Ocean.

SAMOA.

Would you like to hear a few words about the children in this beautiful Samoa, so far, far away from where you live? Here it is summer all the year round. The trees are always green. We have bananas, oranges, cocoanuts and many other good things to eat, all the time. It rains nearly every day. Pretty hats, dresses and shoes would not be very good here. They would be spoiled in the wet. Little boys and girls do not wear

hats or shoes. Their little feet are as hard as yours with shoes and stockings on. They do not mind the sun, for there are so many trees to shade them. Their dresses are called lavalavas—only a piece of cloth around the body. But many are learning to wear little, simple Mother Hubbard dresses. They look real nice. There are many good schools here taught by the Elders, and the children are learning to read, spell and do little examples, very well. Some of you have brothers here, preaching the Gospel, and maybe some have sisters, too. Lots of good, little boys and girls live here, that go to school, Sunday School, and meetings. They read the good Bible often. Some can read your little letters, and like them very much. My little friends, let us be good children, so that the Lord will bless us, and when we grow up to be men and women, He will call us to go and preach the Gospel in the world. God bless us all.

Your new friend,
ALOFA.

Learn to be Careful and Kind.

SALEM, IDAHO.

My parents tell me many things good for boys to learn. One is to be careful and kind to animals. Some time ago my pa gave me a nice colt. One day I tied it to a post and it got fast with the rope tight on its neck, and choked to death. I felt very sorry, but knew I should have been less careless, and more careful for the comfort of my colt. Boys, let us all learn to be kind and good to all things, animals as well as people.

Yours truly,
CLEMENTS H. JENSEN.

PURCHASE OF JUVENILE INSTRUCTOR.

Amounts received, not already advertized, by the General Treasurer from the Stake Sunday School Officers and Schools for the purchase of the JUVENILE INSTRUCTOR to September 27th, 1901.

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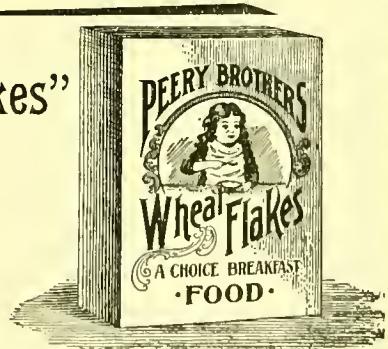
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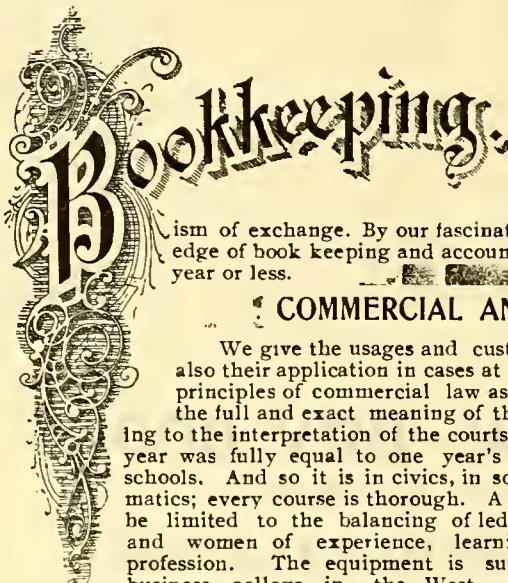


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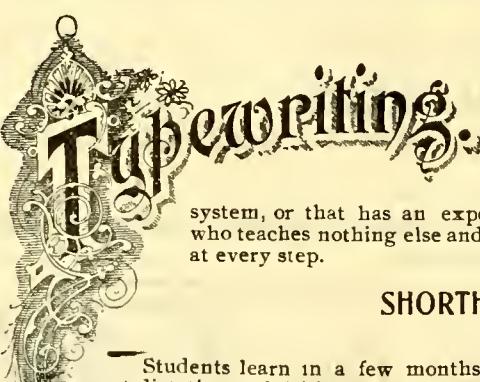
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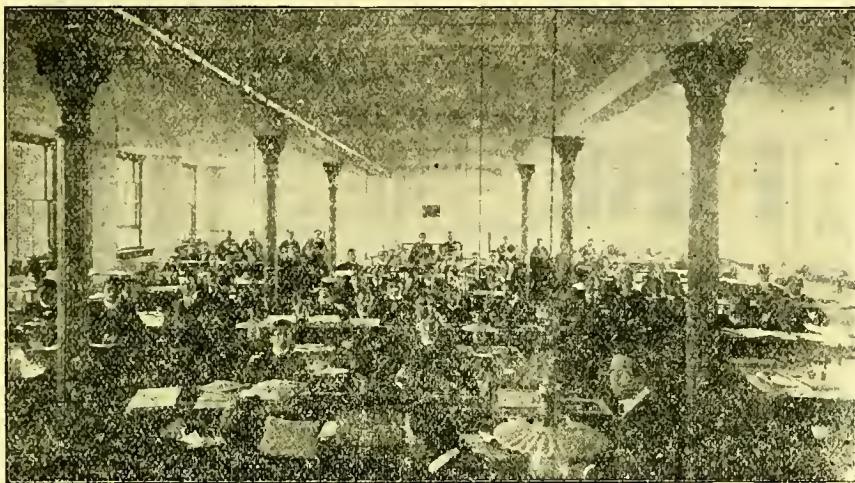
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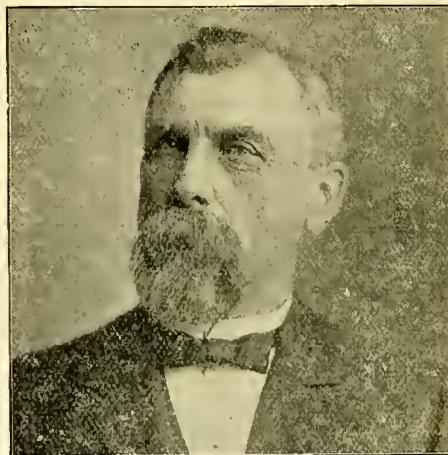
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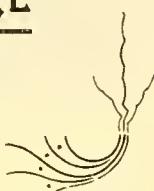
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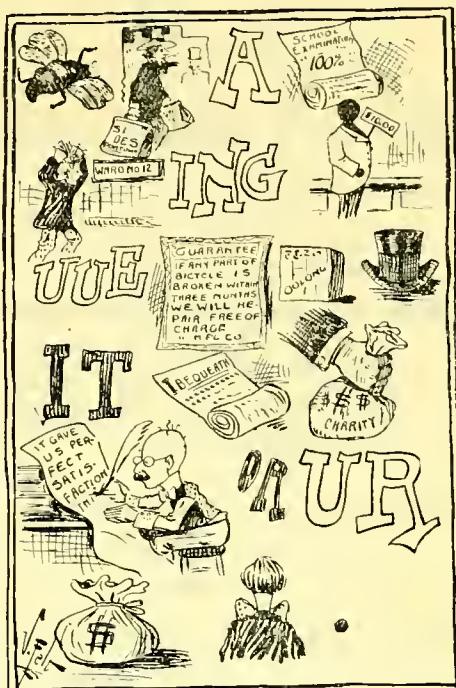
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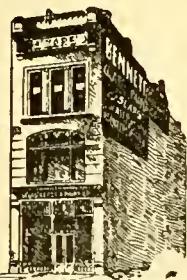
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